

28⁵/~~10~~/74

Oblation, institutions
de la T.

(2 Fr V. McNair T)

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Boundary might entail a lawsuit in a local court & then be taken to Curia Regis, & so hang on for years, to the great satisfaction of the lawyers and the plaintiffs. It was long this century litigation plus the fact that, as Wiles, there was the intricacy of the custom of the March, the confusion of native Welsh law plus the law as interpreted by the Curia Regis, which a hotbed of misinterpretations.

7m found Paricker interesting. He wrote another book called Henry III & the Lord Edward with a lot more about the Welsh struggle. Yes, what an incredible mix-up of legal documents, law-suits, petty law-bits & card, no less than larger areas of 'war right' & when chaps with a few around soldiers could only tell off a few awkward cowards or not war & then great whole territories without any hope of redress for the estates where hands & towns had to be seized. Whereas in fact a third force of arms mostly was its way in the long run, they got of 'war' which it was the policy of the Crown or of some petty lord, lay or cleric was wrapped up in endless stretch of parliament, charter & standard before a sword was unsheathed - even the bow shot that stand to kill a deer on the hill.

David the brother of Llewelyn had acting assisted Edward in the war of 1277 & was a peer of the realm of England, but when a few his little was the land grants to Edward & his little he had gained the new and desolation this pattern broke & he started the war of 1282 of meaning & implication as the Greek anamnesis - so at least.

A bit back
Dear Harman
went into all this
& explains how
the Latin book not
captured the Greek
meaning but that
the English rendering
'in memory of me'
lost anamnesis

The Little Colony of Mary
Calvary Nursing Home, subway Hill
Harrow-on-Avon Hill
Tuesday, May 28, 1974 Middlesex
England

Dearest René

Many many thanks for your letter that came this morning and dear Joan's too (that I'll answer later). I was amazed at the amount of information you've gathered about The Six Dukes also its early date - I had somehow got the idea that it was for sometime in the 17th Cent, after the 'Commonwealth' not in Charles II. reign. But in this letter I'm only going to try and ~~try~~ write briefly of Maurice de la Taille's thing relating to the ritual Oblation at the Abendmahl, the immolation at hands of the execution party on the Hill and the offering ~~by the church~~ and the anamnesis made by the Church, as commanded by the Officiant - victim at the Supper: Hanc igitur

seceratis in memoriam facitis

The Latin in memoriam does not

have the same strength and clarity

of meaning & implication as the Greek anamnesis - so at least

I understand, ~~for and what that~~ the Latin & Greek ~~meanings~~ & you would know the precise implications of anamnesis as compared with in memoriam. and when we come to the English in memory 'in memory of me' the ~~meaning~~ meaning of anamnesis is much more

(2)

(2)

~~occluded~~

occluded, indeed is ~~virtually~~ ~~entirely~~ lost altogether.

I presume that when the Roman liturgy ~~was~~ changed from ~~Greek~~ Greek to Latin, the meaning of

anamnesis was understood by the whole Church as a re-calling that made present the thing recalled, but that 'in mei memoriam facietis'

was the ~~only~~ nearest to anamnesis the Roman Liturgists could manage in Latin.

They certainly could have had no intention of, in any sense, lessening the ~~meaning~~ meaning of a central dogma that for three centuries or more had been held by the Xtian church in that Romano-Hellenistic ~~and~~ Greek-speaking world.

My thing about de la Faille's thesis was and is that he gave a clear

& comprehensible shape to ~~the~~ ~~problem which was~~ ~~the~~

What is proposed by the Church for our acceptance is ~~that~~ i.e. that in the Mass, the Church offers (through her ~~the~~ priesthood of the Order of Melchisedec) an Oblation ~~and~~ under the species of Bread & Wine as the Offerand & Victim Himself offered at the lighted-board on 'Shewthurnage bryst' and commanded us to ~~continue~~ his turba to continue & to see to it that their successors through the centuries continued this same Oblation ~~...~~

~~...~~ ^{mortem} Domini annuntiatis donec veniat,

~~...~~ as Paul puts it ~~...~~ in his account of the ~~...~~ institution of the Eucharist in the First Epistle to the Corinthians, Ch. XI, vers 26 or 27 I think.

Continue on sheet (3)

(3)

It is now Thursday May 30th

I had written pages of complicated stuff ~~about~~ about the de La Taille thing but have decided it was all too much of a tangle. & anyway tedious for you to wade through. So I'll begin again, attempting to state the outline of this thing that has meant so much to me since I first read a bit about it in 1920 or '21.

It boils down to this: At the Abendmahl,

'In supremæ noctis coenæ / Remembris cum fratribus'...
Cibum ~~et~~ turbae duodena / Se dat suis manibus

once the Offerant had ~~just~~ made Himself the Victim by the words & manual acts of ~~the~~ consecration -

~~exhibens seipsum~~

[Dogma datur Christianis
Quod in carnem transit panis
et vinum in sanguinem]

~~And Oblation~~ which self-Oblation made ~~the~~
inevitable the Immolation on the 'Altar of the ~~the~~ Cross'
at the hands of those detailed & for clearly
the now Oblated Victim could not immolate Himself,
but he could and did make Oblation of himself
& thereby ^{placing} ~~offer~~ himself in the state of a Victim.
After the conclusion of the words said over
the confluence ~~of wine & water~~ in the stemmed
dish, ~~the precious Calix~~ ^{the precious} Calix,
'held in sanctus ac venerabiles manus suis
& saying into its wide bowl 'Hic est enim
calix sanguinis mei... - mysterium Fidei
that shall be shed pro vobis et pro multis...'

¶ In what sense do ~~we~~ ~~say~~ ~~for~~ ~~de~~ ~~la~~ ~~Taille~~,
~~is~~ ~~truly~~ ~~that~~ ~~of~~ ~~the~~ ~~body~~ ~~and~~ ~~blood~~ ~~of~~ ~~Christ~~ ~~who~~
who violently disagrees with him on the
ground, it would ~~be~~ appear, ~~that~~ ^{the to find the} ~~the~~ ~~immolation~~

Oblation at the Supper Board ^{the immolation at} Lee & Benglog would seem to lessen ~~the~~
what took place on Calvary Hill as the central redemptive act.

(4)

There had to be the positive words & action whereby the Incarnate Lord made ~~his~~ Oblation of Himself & made Himself the Victim, ~~irrevocably~~ ^{irrevocably} binding himself to an Immolation. He, ^{the} la Taille, as far as I can remember, asks ~~when~~ when & when do we find this 'making over, ~~the~~ ^{of} this total Man ^{or} himself in ~~as a victim~~ the state of a victim ~~of not at all~~ if not at the festal board, 'on the day before he suffered'?

In the quotation from Aquinas on the other side of the sheet, (on sheet (3)) I underline in red ink the

words Se dat suis manibus in order to ~~and~~ make or rather to ask ~~what~~ ^{what} the hands of ~~of~~ the Lord gave to his chosen band, if not his own body under the ~~of~~ appearance of ~~the~~ fractured bread.

In short, the ~~Sacrament~~ Eucharist as understood by the Church ~~Catholic~~ ^{of} the ~~the~~ Sacrament we receive at Mass. Remembering that the immolation ~~on~~ ⁱⁿ

~~the Tree of the Cross with the gate of the gate~~
~~qui dicitur Calvariae locum; Hebraea Hebraea autem~~
~~Golgotha, tibi crucifixerunt eum.~~

The self-Oblated, ~~Rex regum, per quem omnia~~
~~facta sunt, under the signum of Humana Natura~~
~~having put on the frail habergeon: Humana Natura~~
~~was made fast to the~~ ^{the} ~~frail habergeon~~ ^{armor} ~~axed~~
~~from the frail habergeon~~ ^{hilt edge} ~~the ground~~
~~hilt edge~~ ^{that was} ~~God Almighty.~~

On the Tree of the Cross presupposes that the Victim, (that was God ~~Almighty~~ ^{Almighty}) under the frail habergeon: Humana Natura was already Oblated & handed over in the state of a Victim). This means that the Passion formally began ^{at} the Supper board on Shorthusday, with the ~~the~~ Oblative words & manual acts.

a worded word to use of the penitential of 'history' with what we call 'history'.

Conclus on sheet (3)

5

To me, this assault on de la Taille's ~~proposition~~ theory seemed ~~strangely~~ irrelevant considering the profound nature of the theology involved and the vast mystery inseparable from the whole concept of ~~God the Father offering the Eternal Son~~ being offered, for the redemption of the ~~whole~~ world, to God the Father. ~~or~~ (as expressed in the ~~Mass~~ prayer suscipe, sancta Trinitas) to the Trinity. We take for granted, ~~and are being~~ formed by centuries of ~~theological~~ theology stemming from the scriptures scriptures of the Old as well as the New Testament that we seldom feel the amazing nature of what our theology proposes. That's why the quotation from the ~~Yule~~ Yule Saga about the site at Uppsala

I know that I hung on the windy Tree
for nine whole nights, pierced by the spear
a sacrifice to Odin, myself to myself
a salutary, as their primitive,
stark, realism jolts one into some apprehension
of the total mysterium.

What I liked about de la Taille's thing was that it made clear the connection (for want of a better word) between the action in the Cenacle, or Calvary & ⁱⁿ the Mass — made a whole of the three while making clear the distinctions within that whole.

Previous to having heard or read a line of de la Taille, I had felt the reality of the ~~sacred~~ sacramental the sacrificial nature of the Mass as against the 'unmoved meal' of Protestant theology but while I was convinced for all ~~the~~ kinds of reasons & feeling that there was & must be the 'connection', I was unable to

page 36 lines 14 & 15

for here
is immolatio oblata

leaves O.P. except to

the young
argue the loss with the elderly & wish
to open windows.
Says that to me it spread to open
mea

comes this possibly
have been
Oblatio immaculata

to the oblation
made at Mass?
for there are ~~the~~
~~two~~ ~~four~~ terms that
seem to stick in
my memory.

While proportion of the great French Jesuit was brought with great danger and was in fact perished. AS I have remarked twenty four years ago & ~~that~~ the same is the case a ~~few~~ - ~~restless~~ -

I can never forget the occasion
It ~~was~~ occurred as far as I can re-
member, outside Phillips Hagen
workshop - I innocently
mentioned that I had read
an article outlining ~~the~~ de la
thing & found it most illu-
cinating. Vincent looked at me

Blast, still said nothing remotely ~~of~~
rewarding. Much love as always to you
Dear Rene & young Joan.